admitting of quality and quantity, attribute and substance,
anything under the law of cause and effect. He is the True
Concrete Absolute Being, the Objective Self —the World
Soul—with an infinitely differentiated content of knowledge^
a Personal and Living Reality. In Him both nature and
iinite souls have a distinct though subordinate and relative
place in unity with, yet different from Him. He is the
Immanent Spirit enveloping the Universe, the Glorious
Omnipresence of which nature is the fitting temple. The
Universe is, as it were, His live-garment woven at the loom
of time to half reveal and half conceal as through a translucent
veil the Adorable In-dweller. His Immaculate Essence
abides in the great golden recesses of the soul. But the soul
knows Him not, though He, every moment, enlivens,
inspires and intoxicates it; though He does, every moment
of eternal time, work out the purposes of reporting Himself,
re-producing Himself, re-affirming Himself, re-incarnating
Himself through the whole Universe, through every mote
and monad, through every atom and animalcule. He is
one and at the same time many and yet different from them.

He is the Subject continually supporting the objects. He is the Eternal ceaslessly producing change. He is the Infinite ever sustaining the finite. Objects, changes, limits, Unite selves eternally exist in Him as powers, properties or manifestations.

Again, the Supreme Being is not merely the Almighty power which pe evades the material universe but the Light that illumines the head, the Love that quickens the heart, the guidance that directs the conscience, the Holiness that sanctifies the soul. He is not a distant and disinterested God, who, after bringing the world into being by His fiat and imparting to it sundry qualities and properties by which, it works, has veiled Himself after having enunciated laws and disclosed them to certain receptive minds. He is not an unconcerned divinity, who, after creating the universe,